

# FINDS COLOR LAWS GOVERNING CORRECT GOWNING

**Fashion Is Not the Important Fetish We Make of It, Says Eugene Carroll Kelly, an Artist Who Tells Women What Color Combinations They May Better Use to Set Off Their Individualities.**

Mr. Kelly is a young American artist who lives in Paris and has returned to New York to plan the principal costumes for "Yesterday or To-morrow," a fashion extravaganza by Pierre de Lanuz. He has made a deep study of color and its influence on life, believing that its effect on character and life is very marked. These are some of his ideas in regard to color as it enters into the costuming of women of varying types.

By Eugene Carroll Kelly.

THINGS surrounding the individual should reflect the colors or works of beauty which aid in rendering her spiritual and physical life more complete. The given personality should be the commencement as well as the climax of all beauty.

Rules seem the more cold because they generalize, and as the individuality must always be considered and the rule tempered accordingly, they can only give the first principles of this idea of laws to observe in correct gowning.

In the home the personality is to be expressed very definitely—intimacy and surroundings giving correct setting for free play of disposition and temperament. The psychology of coloring may here be exaggerated, as the freedom and grace of each individual thrives in such surroundings.

If the individual in question be rather calm of nature, she might ordinarily be supposed to clothe herself with cold tones and grays, even though the exact contrary is the thing that should be observed. For artistic balance a choice of warm colors should be used, having preferably something of the gray or blue influence, and the result is always a pleasing harmony.

The boudoir should always so be decorated in accordance with this scheme, because it is her most intimate sanctum of sanctums. This is only the most condensed idea of the subject, for there is an endless list of little things to consider in every individual's case.

The person of refinement should not be conspicuous on the street; therefore strict sombreness of tone is to be the rigid rule. It may be slightly relieved by a gentle introduction of a clearer tone in the same line of colors. Very little white is preferable for this type of costume.

The hats should be in the same tone as the costume, or to harmonize with the shade of the hair; shoes and gloves should be in the same

tones, with the exception of the gloves, which by preference should match the hair or the hat. As the hands are the first instrument of the mind, it is very appropriate that they should be of a tone associated with the make-up of the head.

One must always remember that the face should be the clearest tone value in the ensemble for street attire. In reference to tailored costumes, I would say that all white toilets are only appropriate for brilliant sunshine and green fields, most especially when the sunburn gives a needed touch of warm color to the face.

For afternoon tea or calling a woman will do well in selecting her color note for the costume to observe the following rule: She who may be of blond complexion should dress in tones that grade either to or from the tone of the hair, and perhaps a small note of the same color as her eyes should be used either directly under the face or at the waist line. This presents elegance and harmony and accentuates the delicacy of the coloring in the face and hands.

As brunettes are very much more decided in type, and usually very magnetic, their object should be to find a proper balance of harmony by attiring themselves in shades that approach the cold colors.

For evening wear, in order to attain an effective brilliancy, the contrast should be very

marked. The most successful idea is to bring out the color of the hair by some very opposing color. In this regard blondes will grace advantageously their personal charms by dressing in warm or darker tones; otherwise in pure white. Too much use of pastel shades has a tendency to render the personality too indistinct.

Brunettes display their charms to best advantage by gowning themselves in light tints or cold tones. White is excellent for both blondes and brunettes, because the artificial lights cannot coarsen the texture of the skin, which is oftener the case in the coldness of daylight.

Fashion is not as important as women think it. The individuality is the thing to consider. For instance, a woman of the Watteau type has no business at all wearing a mode that is influenced by Japan. She should wear things that are personal, and the changes in style which come each season should mean nothing to her. She could choose a line, or her dressmaker should do so, that is becoming to her, and this in combination with her colors should represent her personal type of dressing.

What must she carry from the mode?

In each season's styles, especially at the French dressmaker's, you will find suggestions that are taken from the Orient, from Japan, or from some other country. The idea of exaggerating the silhouette of a skirt, or a coat,

or a jacket, as they do in America, is a thing that does not exist in France.

It is the fault of the buyers. Take the intelligent women who dress abroad; they do not bother about the width of a skirt. They say to their dressmaker, "I want a gown for such and such an occasion," and the dressmaker uses her idea of that woman's individuality. She may find a suggestion among old portraits that reminds her of this woman, either the face or the type of figure. She develops her scheme around that.

It is to me the highest form of good dressing to emphasize decidedly the personality, not only in type and line, but in color.

I think that the standardization that we get through buying our clothes wholesale in department stores helps to do away with individuality. To make a science of individuality is not possible overnight in America, but it is a theme to work on, and it is a subject which the dressmakers as individuals will have to concern themselves with, backed up by a demand from the woman herself. Women are too well educated to keep on doing this thing forever. It is something in the future that can be looked forward to.

I don't think that the individual understands sufficiently what a wonderful influence color has on developing her existence to the highest extent.

A woman should understand her individuality and the colors of her personality suffi-



Eugene Carroll Kelly, who believes that much vividness can be given to all life by proper application of the value of color.

## A NEW ATTACK ON THE PROBLEM OF THE NEW THEATRE

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been assured. But they had become theatre shy. The attendance was sparse; and though the play had a relatively long run the net result was a deficit. The management that had produced "The Yellow Jacket" could scarcely be expected to produce such another play.

In short, the native drama was strong and varied; but, if it was to become also subtle and fine, some means must be found of organizing and, so to speak, concentrating, the intelligent public.

It was to meet this need that the Drama Society was organized. Its founders include many of the most prominent founders of The New Theatre; and what it undertakes is a new attack on the problem The New Theatre failed to solve. The appeal it makes is quite frankly to people of more than the average intelligence and artistic sensibility. Its members attend the best plays, and only the best.

It is, to be sure, the real best—the best of a vigorous and human intelligence, not the best of the faddist and the attenuated highbrow. And they attend at once—that is, on any date at their convenience, during the first month of the run. In this way they contribute immediate financial support, and, what is better, the most effective of all advertisement—the word-of-mouth of people who have seen the performance. Once started the report that a really fine play is on view spreads rapidly. Success in the theatre is like a snowball rolling down hill. The Society starts the ball.

But though the aim of the Society is a public service, its methods are intensely practical. It provides its members with seats on the forward part of the floor at the box-office price, and it saves them the trouble and the time so often spent in telephoning. The member writes his name, and the date for which he wants tickets, on a printed order card, and

receives the tickets by return mail. In benefiting the drama the member benefits himself.

The New Theatre began with a playhouse and an organization the expense of which was literally millions. It failed for the lack of plays and of actors of sufficient quality to command the support of the intelligent public. The Drama Society grasps the stick by the other end—the end once despised, which it now recognizes to be the right end. Our drama is a popular drama, springing spontaneously from the lives and the hearts of the people. Every great drama has been precisely that. The one sure way to help it is, not to subsidize it or patronize it, but to recognize it and, where it may be guided, to guide it by hearty appreciation and support.

For two years, while trying out its plan of operation, the Drama Society has remained relatively small. It now invites all who care for the better things of the theatre

to join it—for their own advantage as well as for the good of the drama. Hitherto it has given to plays of the kind it stands for a friendly hearing and some measure of financial support. In several cases it has rendered assistance that was vital; and in one case it transformed impending failure into a run of 160 performances. It now hopes to provide that every play of real quality shall meet with substantial success. In this way, and in this way only, can the number of really artistic productions be increased. In brief, it aims to inspire in our popular theatre, already so sound and strong in its unconscious development, the note of quality and distinction.

So there is perhaps a compensation, even though the hordes of vaudeville are spreading the walls of the edifice once held sacred, and flowing out over the roof. A counter invasion is taking place which may work on Broadway transformation no less powerful.

ciently to enable her to choose the balancing colors that are necessary to make a complete whole.

Certain colors represent each nature. The warm colors represent the magnetic personality, and those who have a great deal of iron in their make-up; and the cold colors represent the light, the blond, the phlegmatic natures. And it is my idea, in order that each of these individuals should make his life as harmonious as possible, he should choose the influence of the opposite colors of his nature in order to give a complete ensemble.

I do not pretend that these rules, as I have said, can apply cut and dried. It is the individuality that is most important. It is a jewel that needs separate study, and this individual should be seen and talked with and understood before you can say in a sort of calm way that such and such a thing is necessary for such and such a person. But this is the general idea.

## What Has the Revolution Brought to Mexico's Women?

**Greater Independence for One Thing, Says Francisco Madero's Sister-in-Law, Who Explains They Do Not Ask for a Special Programme for Women So as Not to Embarrass the Revolution—What They Hope For from Us.**

**SEÑORA MATILDE DE PEREZ ROMERO** is a sister-in-law of Francisco I. Madero, the assassinated President of Mexico. She is the only woman in Mexico who has taken an active part in the revolution against Diaz. One of the first followers of Madero, at her house many of the campaigns were planned. When Madero was assassinated, Señora de Romero was the first woman to denounce Victoriano Huerta and to call upon the Mexican women to join the banner of Venustiano Carranza. She is considered one of the finest orators in Mexico, and with her stirring addresses has secured thousands of followers for the Constitutionalist cause. She is the originator of the Mexican White Cross Society, which has been doing good work among the wounded.

Señora de Perez Romero has received her education in the United States. She is well known in San Francisco, Los Angeles and Washington. Regardless of her many activities, she attends personally to the education of her two children, for she is one of the few Mexican mothers who are rearing their children with modern ideas. Her husband has been one of the confidential representatives of the Constitutionalist at Washington and is at present on his way to Japan. He is one of the advisers of Don Venustiano Carranza.

By Matilde de Perez Romero

WHATEVER the result of the present revolution in Mexico, it is certain that the present social strife has already brought to the women a greater amount of independence than they have ever enjoyed before in the history of our country. The revolution has awakened them from their long, lethargic sleep and forced them into contact with the people. It found them eager to take up the people's cause. To their credit it must be said that when they were called upon to help make history and shape the destiny of their unfortunate land they were not found wanting.

A prominent military leader told me that the revolution never would have been a suc-

cess were it not for the active support it received from the women. From the first day following the assassination of Francisco I. Madero up till the present moment women have taken a leading part in the bitter struggle. That they were actuated by genuine love of liberty and justice is indicated by the fact that they have fought in the ranks of all factions—for Villa, Zapata and Carranza and for the dictator Huerta.

Mexico is perhaps the only country in the world where women are doing actual fighting. Hundreds of them have fought side by side with the men in the trenches, actually shouldered rifles and sacrificed their lives for what they deemed to be liberty and independence. And yet the greatest work of the women is still to come. Now they eagerly await the days of the reconstructive period, the days when the rifles will be laid aside and peace will reign in our strife-torn country.

The thirty-four years of the Diaz rule were nothing but a dreary nightmare for the women in Mexico. They were considered either as precious jewels, carefully guarded from contamination of the world, or they were the unfortunate toys of all. They never dared express an opinion of their own or even entertain one. They never came in contact with the people, and even the most educated did not know what was going on in the world, not even in their own country. Notwithstanding their many governesses and special tutors, the women of the wealthier class were grossly ignorant. From this may be well judged the educational standard of the rest of the women, who had no opportunities whatever, who could not afford to employ special instructors and who had to resort to the educational institutions of the government.

NO DIVORCE ALLOWED TILL 1914.

It is this condition that prepared women for the revolution and found them such loyal adherents to the cause of liberty. With all their latent force and stored up energy they threw themselves into the conflict. They had little to lose and a great deal to gain. And the first fruits of their struggle were attained by them when the Mexican women were given an opportunity to obtain a legal divorce if they found it necessary. Up to December,

1914, no woman had a right to seek a divorce. Such a thing as divorce was not known in Mexico. She was the legal slave of her husband, even after he had deserted her and failed to support her. It was considered immoral for a woman to leave her husband even if he maltreated her. She had no legal recourse whatever. Such a tragic state of affairs resulted in a great deal of immorality, and the woman was constantly the victim of injustice.

In December, 1914, Carranza issued the first decree of divorce in the history of Mexico. Immediately divorce courts were opened in all the territory controlled by the Constitutionalist forces. It was a great step toward progress for the Mexican women, and they have attained it only through their active support of the revolution.

Unlike our American sisters, we Mexican women are not seeking the ballot as yet. For the present we feel that there are greater tasks before us than the right of suffrage. We are trying first to attain the position of an individual. We are seeking the right to enter professional and commercial fields, striving for the position which the women of the United States have been enjoying for years and years. But when the time comes that we feel the need of the ballot we will not stop till we attain it.

For the present the women of Mexico realize that they cannot burden the cause with special demands and separate programmes. They realize that their country is engaged in a great economic revolution. The women will benefit by it as much as the men, but as soon as the reconstructive period is reached and actual fighting has ceased the Mexican woman will be heard from. Mexico will never attain her liberty until the women have attained their independence, until women are considered as individuals. The problems of the Mexican women are equally as important to Mexico as its agrarian or its economic problems, and they will have to be settled just as equitably or there will be no peace in Mexico.

All her ideas of liberty and independence the Mexican woman has gathered from her next door neighbors, the women of the United States. The influence of the North American women is felt keenly in the land beyond the Rio Grande. And it is this influence that is

finding expression now in the various demands of the women in Mexico. They look upon their northern sisters, notice their remarkable progress, feel their influence in every sphere of life, and they are anxious to reach the same state of development and individual liberty. For that reason the women of Mexico are fighting with the revolutionists.

AMERICAN WOMEN NEGLECT THEIR NEAREST NEIGHBORS.

Regardless of the fact that we look with envy upon the progress of the women of the United States, look toward them as models worthy of following, we feel that they have overlooked their Mexican sisters almost completely. The women of the United States in their generosity have not overlooked a single country in Europe. They have sent physicians, nurses and medical supplies to every nook and corner of the Old World. The mujiks of Russia, the peasants of Poland and Serbia, Belgium, France—all nations have received assistance from the United States, but they have forgotten their next door neighbor, Mexico.

What Mexico needed more than food were doctors, nurses and medical supplies. This is just the thing our northern neighbors failed to give us. Is it possible that the American Red Cross in its investigations failed to see our greatest of all needs? Is it possible that they have failed to see the plight of our wounded soldiers, while they gave so much consideration and attention to the wounded on the European battlefields? And yet Mexico is so much closer than the nearest battlefield of Europe.

The thinking Mexican women look toward their neighbors in the north and expect their support in these days, so trying and tragic. These are sad days for Mexico, and the women are the first to feel it, but they also will be the first to reap the harvest of this revolution. Peace is sure to come. It is a question of a few months and Mexico will again take its place among the few peaceful nations of the world. It is then I hope a better understanding will be cultivated between the women of the north and those of Mexico. It is then that the world will see the Mexican women in a new light.



Señora de Perez Romero, who eagerly awaits a reconstructive period for Mexican women as well as for Mexican government.